



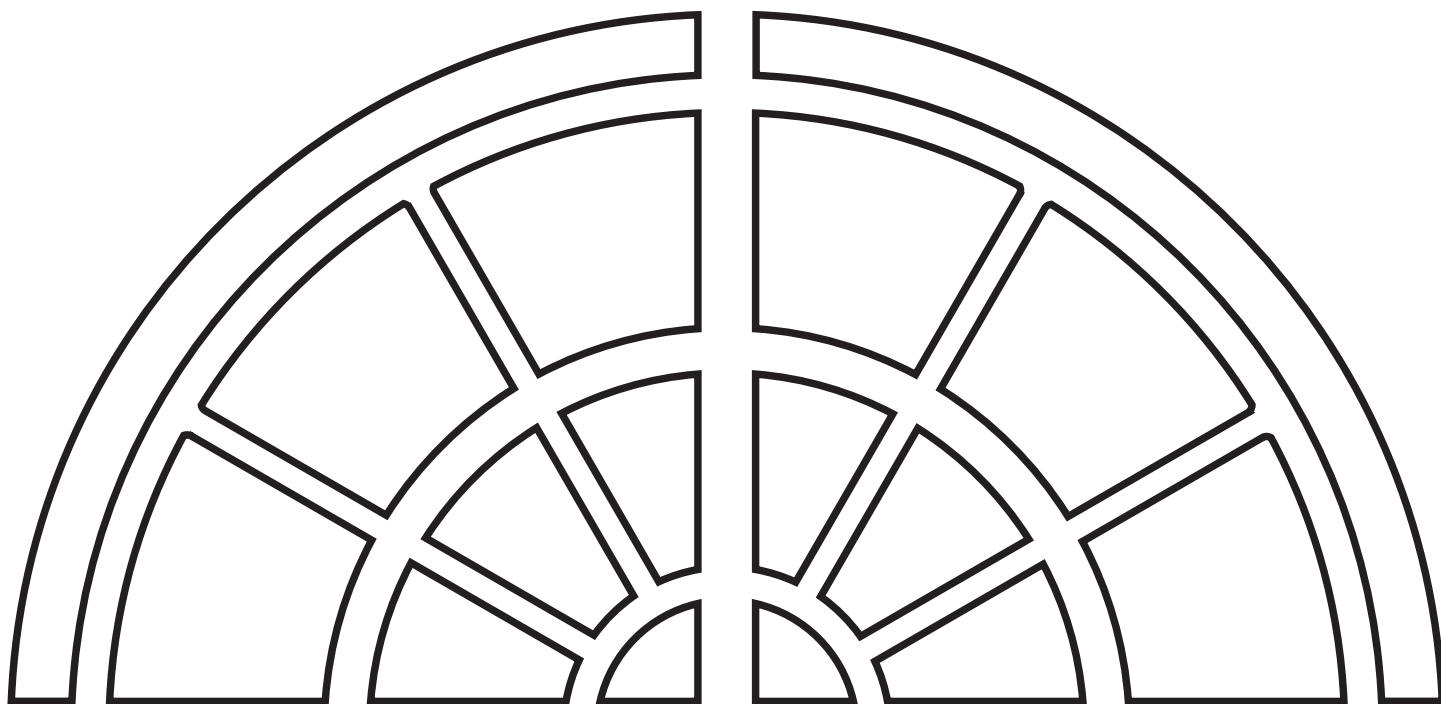
SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIRST SUNDAY IN LENT

February 22, 2026

9:00 AM





LAND ACKNOWLEDGMENT & WELCOME

Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of all the Coast Salish tribes.

QUESTIONS?

Please ask. Ushers (wearing the purple welcome lanyards) can answer your questions or concerns, or provide a hearing assist device. All-gender restrooms are available in the northwest stairwell and on level 5 of Cathedral House, accessible by elevator or southwest stairwell.

NEW TO SAINT MARK'S?

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit saintmarks.org/newcomers or connect with one of the clergy.

ABOUT THE LITURGY

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.

A brief organ voluntary offered a few minutes before the hour bids all to keep silence for prayer and preparation.

PRELUDE Folk Tune

Percy Whitlock

LAND ACKNOWLEDGMENT

THE GREAT LITANY

Enriching Our Worship 1, p. 46
musical setting by Dent Davidson (b. 1960)

All kneel or stand, as able, for the Litany.

Cantor Holy God, Creator of heaven and earth,



Assembly Have mercy on us.

Cantor Holy and Mighty, Redeemer of the world,

Assembly Have mercy on us.

Cantor Holy Immortal One, Sanctifier of the faithful,

Assembly Have mercy on us.

Cantor Holy, blessed and glorious Trinity, One God,

Assembly Have mercy on us.

Cantor From all evil and mischief; from pride, vanity and hypocrisy;
from envy, hatred and malice; and from all evil intent,



Assembly Savior deliver us.

Cantor From sloth, worldliness and love of money;
from hardness of heart and contempt for your word and your laws,

Assembly Savior deliver us.

Cantor From sins of body and mind; from deceits of the world, flesh and the devil,

Assembly Savior deliver us.

Cantor From famine and disaster; from violence, murder, and dying unprepared,

Assembly Savior deliver us.

Cantor In all times of sorrow; in all times of joy; in the hour of our death and at the day of judgment,

Assembly Savior deliver us.

Cantor By the mystery of your holy incarnation; by your birth, childhood and obedience; by your
baptism, fasting and temptation,

Assembly Savior deliver us.

Cantor By your ministry in word and work; by your mighty acts of power; by the preaching of your reign,

Assembly Savior deliver us.

Cantor By your agony and trial; by your cross and passion; by your precious death and burial,
Assembly **Savior deliver us.**

Cantor By your mighty resurrection; by your glorious ascension; and by your sending of the Holy Spirit,
Assembly **Savior deliver us.**

Cantor Hear our prayers, O Christ our God.



Assembly **Hear us, O Christ.**

Cantor Govern and direct your holy Church; fill it with love and truth; and grant it that unity which is your will.

Assembly **Hear us, O Christ.**

Cantor Give us boldness to preach the gospel in all the world, and to make disciples of all the nations.

Assembly **Hear us, O Christ.**

Cantor Enlighten your bishops, priests and deacons with knowledge and understanding, that by their teaching and their lives they may proclaim your word.

Assembly **Hear us, O Christ.**

Cantor Give your people grace to witness to your word and bring forth the fruit of your Spirit.

Assembly **Hear us, O Christ.**

Cantor Bring into the way of truth all who have erred and are deceived.

Assembly **Hear us, O Christ.**

Cantor Strengthen those who stand; comfort and help the fainthearted; raise up the fallen; and finally beat down Satan under our feet.

Assembly **Hear us, O Christ.**

Cantor Guide the leaders of the nations into the ways of peace and justice.

Assembly **Hear us, O Christ.**

Cantor Give your wisdom and strength to Donald, the President of the United States, Bob, the Governor of this state, and Bruce, the Mayor of this city, that in all things they may do your will, for your glory and the common good.

Assembly **Hear us, O Christ.**

Cantor Give to the Congress of the United States, the members of the President's Cabinet, those who serve in our state legislature, and all others in authority the grace to walk always in the ways of truth.

Assembly **Hear us, O Christ.**

Cantor Bless the justices of the Supreme Court and all those who administer the law, that they may act with integrity and do justice for all your people.

Assembly **Hear us, O Christ.**

Cantor Give us the will to use the resources of the earth to your glory and for the good of all.

Assembly **Hear us, O Christ.**

Cantor Bless and keep all your people,

Assembly **Hear us, O Christ.**

Cantor Comfort and liberate the lonely, the bereaved and the oppressed.

Assembly **Hear us, O Christ.**

Cantor Keep in safety those who travel and all who are in peril.
Assembly **Hear us, O Christ.**

Cantor Heal the sick in body, mind or spirit
and provide for the homeless, the hungry and the destitute.
Assembly **Hear us, O Christ.**

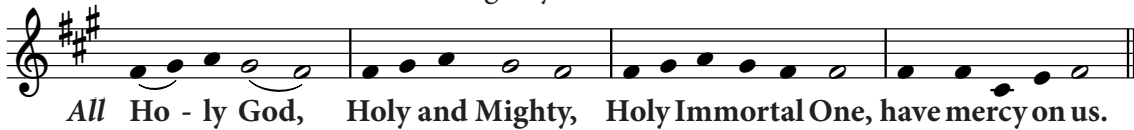
Cantor Guard and protect all children who are in danger.
Assembly **Hear us, O Christ.**

Cantor Shower your compassion on prisoners, hostages and refugees,
and all who are in trouble.
Assembly **Hear us, O Christ.**

Cantor Forgive our enemies, persecutors and slanderers,
and turn their hearts.
Assembly **Hear us, O Christ.**

Cantor Hear us as we remember those who have died
and grant us with them a share in your eternal glory.
Assembly **Hear us, O Christ.**

Cantor Give us true repentance;
forgive us our sins of negligence and ignorance
and our deliberate sins;
and grant us the grace of your Holy Spirit
to amend our lives according to your word.



COLLECT OF THE DAY *First Sunday in Lent*

The Book of Common Prayer (1979), p. 218

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

ALmighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All **Amen.**

Please be seated for the readings.

THE LITURGY OF THE WORD

The first reading is usually drawn from the Hebrew Scriptures, inviting us to trace our heritage in God's historical covenant with the People of God.

READING

Genesis 2:15-17; 3:1-7

THE LORD God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden?'" The woman said to the serpent, "We may eat of the fruit of the trees in the garden; but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'" But the serpent said to the woman, "You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

Reader Hear what the Spirit is saying to God's people.

Assembly **Thanks be to God.**

The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 32

Simplified Anglican Chant by Robert Knox Kennedy

The organist will play through the chant once, then all chant the Psalm together



Beati quorum

Happy are they whose transgressions are for- /given, *
and whose sin is put a- /way!

Happy are they to whom the LORD imputes no / guilt, *
and in whose spirit there is no /guile!

While I held my tongue, my bones withered a- /way, *
because of my groaning all day / long.
For your hand was heavy upon me day and / night; *
my moisture was dried up as in the heat of / summer.

Then I acknowledged my sin to / you, *
and did not conceal my / guilt.
I said, "I will confess my transgressions to the / LORD." *
Then you forgave me the guilt of my / sin.

Therefore all the faithful will make their prayers to you in time of / trouble; *
when the great waters overflow, they shall not reach / them.
You are my hiding-place; you preserve me from / trouble; *
you surround me with shouts of de- /liverance.

"I will instruct you and teach you in the way that you should / go; *
I will guide you with my / eye.
Do not be like horse or mule, which have no under- /standing; *
who must be fitted with bit and bridle,
or else they will not stay / near you."

Great are the tribulations of the / wicked; *
but mercy embraces those who trust in the / LORD.
Be glad, you righteous, and rejoice in the / LORD; *
shout for joy, all who are true of / heart.

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

READING *Romans 5:12-19*

AS SIN came into the world through one man, and death came through sin, and so death spread to all because all have sinned-- sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

Reader Hear what the Spirit is saying to God's people.

Assembly **Thanks be to God.**

The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus Christ.”

All stand, as able.

Children are invited to join the Gospel Procession, and gather around as the Gospel is proclaimed. Children ages 3-8 are then invited to Children's Chapel in Thomsen Chapel. They will return at the Peace. Parents are welcome to join their children.

GOSPEL ACCLAMATION *Return to God*

Marty Haugen (b. 1950)

The choir introduces the refrain, all repeat it. The choir will chant the verse, then all repeat the refrain.

The musical notation consists of two staves in G major (one sharp). The first staff is labeled 'Organ:' and the second 'Everyone:'. The lyrics are: 'Re - turn to God with all your heart, the Source of grace and mer - cy; Come, seek the ten - der faith - ful ness of God.'

Verse: One does not live by bread alone, but by every word that comes from the mouth of God.

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus's words and actions.

THE HOLY GOSPEL *Matthew 4:1-11*

Deacon The Holy Gospel of our Lord Jesus Christ according to Matthew.
Assembly **Glory be to thee, O Lord.**

JESUS was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written,

'One does not live by bread alone,
but by every word that comes from the mouth of God.' "

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down; for it is written,

'He will command his angels concerning you,
and 'On their hands they will bear you up,
so that you will not dash your foot against a stone.' "

Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.' "

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him, "Away with you, Satan! for it is written,

'Worship the Lord your God,
and serve only him.' "

Then the devil left him, and suddenly angels came and waited on him.

Deacon The Gospel of the Lord.
Assembly **Praise to you, Lord Christ.**

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

HOMILY

The Reverend Sister Miriam Elizabeth Bledsoe, OSH

Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon. Please stand, as able, when the Presider stands as the liturgy continues.

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

THE NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in

Authorized for use by the 1997 General Convention

accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

The exchange of peace within the gathered community is an ancient Christian practice. It is a sign of reconciliation, love, and renewed relationships prior to coming to God's table for Eucharist.

THE PEACE

Presider The peace of Christ be always with you.
Assembly **And also with you.**

All greet one another in the name of the Lord.

THE LITURGY OF THE TABLE

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness, and shared in the peace, we are prepared for the mystery and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

OFFERTORY

An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshiping in person may place their offering in baskets as they are passed through through the rows.

Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter 2076.



Write your blessed name, O Lord, upon my heart, there to remain so indelibly engraved that no prosperity, that no adversity shall ever move me from your love. Be to me a strong tower of defence, a comforter in tribulation, a deliverer in distress, and a faithful guide to the courts of heav'n through the many temptations and dangers of this life. O Jesu, my only Savior! Write your blessed name... Amen.

In the Great Thanksgiving, we do what Jesus himself asked us: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a lengthy prayer with several intentions. We recount the story of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the *Sursum corda*, meaning "Lift up your hearts."

All stand, as able.

THE GREAT THANKSGIVING *Eucharistic Prayer C, adapt.* *Approved for trial use by General Convention 2024*

Presider The Lord be with you.

***Assembly* And also with you.**

Presider Lift up your hearts.

***Assembly* We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

***Assembly* It is right to give God thanks and praise.**

Presider It is right to give you thanks and praise, O Lord, our God, Sustainer of the Universe. At your command all things came to be: shining light and enfolding dark; the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home; by your will they were created and have their being.

***Assembly* Glory to you for ever and ever.**

Presider From the primal elements you brought forth the human race, and blessed us with the capacity for memory, reason, and skill; you made us the stewards of your creation. But we turned against you, and betrayed your trust; and we turned against one another. Again and again you called us to return. Through prophets and sages you revealed your righteous law. In the fullness of time you sent your Son, born of a woman, to be our Savior. He was wounded for our transgressions, and bruised for our iniquities. By his death he opened to us the way of freedom and peace.

***Assembly* Glory to you for ever and ever.**

Presider Therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God
and is based on Isaiah 6:3.

SANCTUS & BENEDICTUS *Deutsche Messe*

Franz Schubert, arr. Richard Proulx

Ho - ly, ho - ly, ho - ly Lord, God of power and might, —
Ho - ly, ho - ly, ho - ly Lord, God of power and might, —
hea - ven and earth are full, — full — of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blest is the one who comes — in the name of the Lord. — Ho -
san - na in the high - est, ho - san - na in the high - est.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Presider Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, gave it to his friends, and said, "Take, eat: this is my body, which is given for you. Do this for the remembrance of me."

In the same way, after supper, he took the cup of wine; he gave thanks, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving, we celebrate his death and resurrection, as we await the day of his coming.

Assembly **Glory to you for ever and ever.**

Presider Therefore, we who have been redeemed by Jesus Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Savior. Sanctify us also, and let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Assembly **Glory to you for ever and ever.**

Presider Pour out your Spirit upon the whole earth and make it your new creation. Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised. Through Christ, with Christ, and in Christ, all honor and glory are yours, creator of all.

All AMEN.

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

THE LORD'S PRAYER

All Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD

Schubert

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

INVITATION TO COMMUNION

Presider The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.

Please follow the directions of the Liturgical Ministers. Bread and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.

Intinction (dipping the bread in the wine) is not available at this time. If you do not wish to drink from the common cup, please cross your arms in front of your chest as you pass by the chalice. The full grace of the sacrament is received with only the bread.

VOLUNTARY *Organ improvisation*

HYMN 150 *Forty days and forty nights ♦ The Hymnal 1982*

Aus der Tiefe rufe ich

After communion, the assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.

From the earliest days of the Church, members of the congregation took bread to those who were ill or could not be present in person.

SENDING OF EUCHARISTIC VISITORS

Presider One body are we.

Assembly **For, though many, we share one bread and one cup.**

Deacon Go in peace, bearing holy gifts for holy people.

Before concluding the service, we give thanks to God for the gifts received, and the Presider pronounces a blessing in God's name upon the assembly. A closing hymn and the dismissal conclude the liturgy.

POSTCOMMUNION PRAYER

The Book of Common Prayer (1979), p.366

Presider Almighty and everliving God,

All **we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.**

**And now, Father, send us out to do the work you have given us to do,
to love and serve you as faithful witnesses of Christ our Lord.**

**To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

BLESSING *The Presider asks God's blessing on the assembly. All respond: Amen.*

HYMN 147 *Now let us all with one accord*

Bourbon

DISMISSAL *The Deacon dismisses the assembly; all respond: Thanks be to God.*

VOLUNTARY Proclamation on *Ein feste Burg ist unser Gott*
(Tune of Hymn 688, "A mighty fortress is our God")

Rebecca Groom te Velde

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Emily Griffin

PREACHER

The Rev. Sr. Miriam Elizabeth Bledsoe, OSH

DEACON

The Ven. Barbra Weza

ASSISTING LAY MINISTER

Peter Snyder

EUCCHARISTIC MINISTERS

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The Rev. Canon Dr. Marda Steedman Sanborn, The Very Rev. Steven L. Thomason, The Rev. Canon Richard C. Weyls

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GREETER

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OBLATION BEARERS

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Saint Mark's Singers
Canon Michael Kleinschmidt and John Stuntebeck, *organists*

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